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467.

NATIONAL EDUCATION.

A

NEW AND PRACTICAL

SYSTEM OF INSTRUCTION,

CAPABLE,

BY MEANS OF A POWERFUL AND EXTRAORDINARY STIMULUS,

OF EFFECTING THE

REFORMATION OF ALL MANKIND.

"To teach goodness is the greatest praise, to learn goodness the greatest profit. Though he be wisest that can teach, yet he that doth learn is wiser. I will not, therefore, be unwilling to teach, nor ashamed to learn. I cannot be so ignorant bu I may teach somewhat, nor so wise but I may learn more. I will therefore teach what I know, and learn what I know not. Though it be a greater praise to teach than to learn, yet it is a lesser shame to learn than to be ignorant."

Warwick's Spare Minutes.

It will immediately tend to diminish the portion of moral evil in the world, unite the various sects of Christians, and promote a good understanding among all classes of society.

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467.

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ADVERTISEMENT.

THE following pages have been drawn up in great haste: they are collected from the experience of many years in teaching; and it is hoped will be found the result of mature consideration.

The Author feels grieved at being obliged to carry them so soon to the press, but the exigences of the country demand their immediate publication.

INTRODUCTION.

In writing for the public press, the author feels diffident and overwhelmed with the importance of the subject—a subject in which all are concerned,—from the prince on the throne down to the poorest child. He knows he cannot do it adequate justice, because opportunity is not allowed him; but he will endeavour to make himself clearly understood. It is painful to him the task has not been committed into abler hands, who are more accustomed to business of this kind; but as the burden has been laid upon him, he must bear it, and not shrink from his duty. He will therefore make apology for his inability, and ask the indulgence of the candid reader.

Morality has engaged the pen of writers in almost all ages, and many are the systems of ethics which have teemed from the press, executed with more or less ability. Sermons have been delivered from the pulpit; schools have been founded both by public and private subscription Societies for the discouragement of vice; and Sunday Schools established almost in every part of the country;—but all these have been found insufficient to stem the torrent of vice. Senators have declaimed against immorality, and acts have passed to check crime

in almost every stage, yet the frightful catalogue which appears almost daily in our public prints, alarmingy convinces us, it must be pronounced on the increase. The burdens of the country are multiplied, and money is drawn from the pockets of the people to pay for the persecution of crime, which, in all probability, will, as soon as opportunity offers, be again repeated. How awful the account!

Is there any thing at which this country would have more cause to rejoice, than to be told officially that immorality was declining in a certain ratio? it would hail with delight the invention of a plan which promised to improve the moral character of its numerous population.

Let us not then be inactive,—let each lay his shoulder to the wheel,—the work is a great one; besides the progress we shall make in virtuous and religious habits, it will be no less than taking away one half of the public burdens of this country.

The mind bears a great analogy to a garden. If the weed is allowed to grow, the ground will answer no beneficial purpose, but remove the obnoxious intruder, and you may produce something valuable:—so is the mind of man;

if immorality is not sufficiently checked, we shall (to use a Scriptural phrase) be full of wounds, and bruises, and putrefying sores, but apply an effectual remedy, and convalescence will be the immediate consequence.

To accomplish this desideratum so absolutely necessary to the welfare and wise government of every country, let the instructions given in this work be strictly adopted in every Sunday School (for there are Sunday Schools in almost every part of the country, and therefore the building of them will be attended with little expense); let the most respectable inhabitants of every township, and the nobility of the neighbourhood be visitors to the Schools. The author begs to make apology to the nobility for so peremptorily requiring their presence on these occasions, but speaking from actual experience, he is compelled to say, they cannot be effectually conducted otherwise. The attendance of the nobility and the higher orders of society will secure the attendance of all other classes of the community. It is therefore to be hoped no offence will be taken by the nobility where such paramount importance is attached to the request.

Again, with respect to the cards or tickets. The first card given to a child will do as much

as say—This child is better than he was last Sabbath-day; but how much more when he comes to have the first degree conferred on him by diploma; with what modest pride will he look on the document, knowing the manner in which it has been obtained, and that he well knows the way to obtain another, which will place an additional laurel on his brow.

In fourteen years from the first establishment of Schools conducted on this system (making allowance for the infirmities of our nature) the country, in the opinion of the author, will have become generally moral: the present rising generation will have arrived at the period of manhood, and many perhaps will have been honoured with a dozen or more diplomas of inestimable value. Will it be said that these young persons will launch again into vice who have been accustomed for so many years to the practice of every moral and religious duty. We have few instances of the sort in the history of mankind.

When a child is capable of reading the Scriptures, no other book, but either a mere outline or an abridgment of the Bible, is used by him in the School; that is, first the outline, which is succeeded by the abridgment; and when he has passed his final examination in this, he will

be acquainted with the principal parts of the Old and New Testament. The Bible is then read again and again, *ad infinitum,* and his knowledge ascertained by the interrogatory system.

In this manner he proceeds so long as he may continue in a class in the School. No commentary or illustration of the Bible is allowed. The Scriptures were written for our instruction, and are, independently, of themselves, without the assistance of any other book, able to make every child wise unto salvation.

Let us not, then, despise a system which promises to improve the moral and religious habits of the people of this country; which bids fair to remove vice and plant virtue in every heart; which will compel foreigners to call us a wise and understanding people — a people whose God is the Lord, whose nobles are princes, and all its inhabitants, the salt (the chosen ones) of the earth.

Lastly, a few words with regard to the encouragement this system may justly expect from the higher classes; they are noblemen and gentlemen of the highest intellectual attainments—they patronize every society which has for its object sound morality and true religion; — can it then for a moment be supposed they will

let fall to the ground a method of instruction—the only one which promises to be of extensive and even general utility; let us conclude they will not; let us believe they will say something like the following: "We have read the book which describes the plan of instruction, and in what particulars it differs from others, and it meets our entire approbation. If we understand it correctly, it means to say, that when a child has attended to his duty on the Sunday, that his behaviour has been good in the School, and no complaint of immoral conduct during the past week, he shall in the evening receive a ticket or card, and so on in like manner from Sunday to Sunday, till eventually he obtains the first degree conferred on him by diploma. In this manner the author intends, by gradual steps, to improve the moral character of the rising generation. We think the System is excellent, and that it will ultimately succeed; for who ever heard of a man or child emerging from habitual gross misconduct to sound morality, as it were, all at once. We must candidly confess, that we believe the System to be founded in reason, in truth, and from sound experience,—and therefore it shall have our sanction and support."

NATIONAL EDUCATION.

THE NEW SYSTEM.

I. It is the duty of every person to be in possession, if lawfully possible, of this small book, which contains a description of those things, wherein this system differs from all others.

II. If necessary, let a School be erected in every township, by private or public subscription, capable of containing at least five hundred adult persons.

III. Extraordinary Visitors. — The nobility, gentry, and the higher orders of the clergy.

IV. Ordinary and regular Visitors. — The gentry, parochial clergy, and dissenting ministers resident in every parish.

V. Teachers to be selected from all the respectable persons in the township not previously noticed.

VI. Common cards to be given on every Sunday evening, for

1. Regular attendance.
2. Good behaviour.
3. Moral conduct.

VII. Admittance cards to be given at the expiration of six weeks, to the holders of six common cards.

VIII. Form of a card of admittance :—

No.	}	Admitted a Candidate for
Class		the 1st Degree.
Date	}	No. 1.

IX. Cards of admittance to be given every six weeks, numbered progressively, till the highest Bible class in the school have passed their final examination. The first degree must be then conferred.

X. The first degree to be conferred, by diploma, on every one holding the same number of admittance tickets.

XI. The following official persons to be elected:—

1. A Registrar.
2. A person to sign the sabbath-day tickets.
3. A person to sign the admittance tickets.
4. A person to sign the diplomas.

XII. The second degree to be conferred when the second Bible class have passed their final examination.

XIII. The Bible to be divided into classes, *ad infinitum,* but not into sections or portions.

XIV. No commentary to be allowed on any text on the Holy Scriptures in these schools. The Scriptures were written for our instruction.

XV. As soon as children are capable of read-

ing the Bible, no other book is used in the school.

XVI. All adult persons not able to read are desired to attend the School, and submit to be placed in a class adapted to their capacities.

XVII. It will be the duty of every nobleman to visit the School nearest his residence on every Sabbath-day.

XVIII. It will be the duty of every nobleman to avoid, as much as possible, all dinner and other parties on the Sabbath-day.

XIX. As the higher orders of society visit these schools, in such proportion will the other classes of society attend.

XX. In proportion as these schools are established immorality will diminish.

XXI. The first moral and religious precept taught in these schools will be, Thou shalt love

the Lord thy God with all thy heart, and thy neighbour as thyself.

XXII. Every attendant in these schools, on whom the first degree has been conferred, will have a stake in society—he will have a moral and religious character in the world.

XXIII. By means of this system, and these schools, a new species of property will be established in the country.

XXIV. By means of this system a value may be put on every person's character.

XXV. By means of this system the Scriptures will become universally known and understood.

XXVI. By this system the evil propensity of children will be effectually removed — for we read of Timothy, that from a child he had known the Holy Scriptures, which were able to make him wise unto salvation.

XXVII. and lastly. By means of this system, and by this alone, in fourteen years, according to all human probability, the immoral habits of the people will have gradually changed, and comparative holiness sprung up in their place.

N.B. The profits arising from the sale of this work will be appropriated to the establishment of schools conducted by this system.

FINIS.

R. WALWYN, Printer, Eagle street, Red Lion Square.